THE Way of God,

And them that walk in it,

VINDICATED AGAINST DECEIT and LYES,

And the REFUGE thereof.

Being an answer to a Malicious Pamphlet, entituled, *A Caveat against the Cheat of the* Quakers *Chaff*; written by *Daniel Burges*, Priest at *Dublin* in IRELAND.

Wherein his Cheats in Religion and Chaffie Perswasions to disswade People from the Way of Truth, whose Hearts are inclined thereunto, are sufficiently manifested; and his Unprofitable Discourse is Detected and Reproved.

By him that desires, that all who are asking the Way to Zion, with their Faces inclined thitherwards, might come to walk in it, James Parke.

Behold he Travelleth with Iniquity, and hath Conceived Mischief, and brought forth Falshood, Psalm. 7. 14.

His Mischief shall Return upon his own Head, and his Violent Dealings shall come down upon his own Pate, Verse 16.

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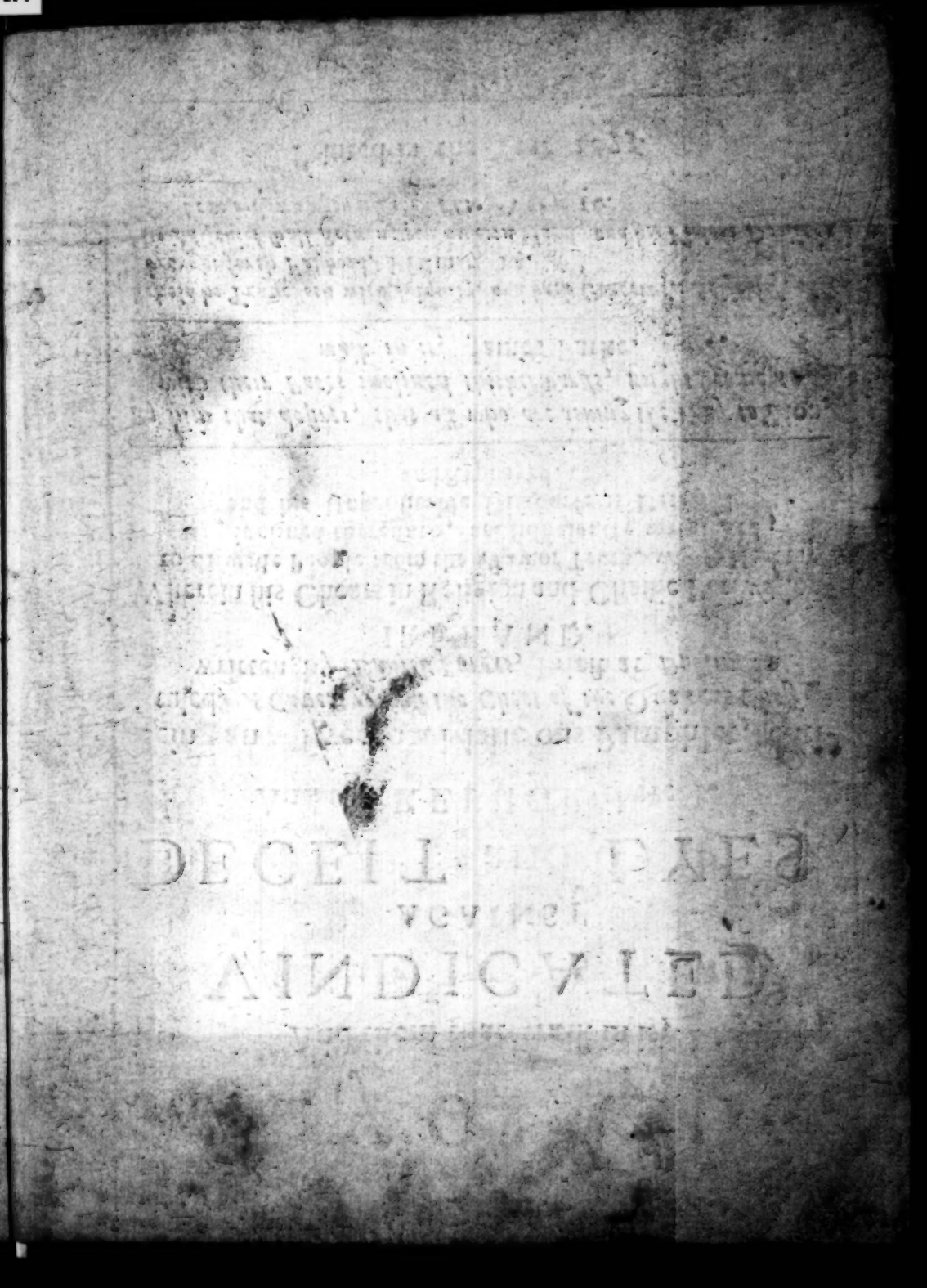

THE Way of God,

And them that walk in it,

VINDICATED AGAINST DECEIT and LYES,

And the REFUGE thereof.

Daniel Burges,

IN *Dublin* I met with a Scurrilous Paper, ſubſcribed *D. B.* which is ſaid to be thine, wherein thou haſt manifeſted thy Cheating Chaffie ſpirit, in a pretended *Caveat*, termed, *The Cheat of the Quakers Chaff*; which Ignorantly and Wickedly thou goeſt about to make People believe, that what we hold is ſuch, but cannot prove it ſo; but uttereſt thy fooliſh Conceits, and Imaginations of us, and what we hold, and then warreſt againſt it, as a Diſcompoſed Man, that would fight with his Shadow: Thy Letter will but rather ſtrengthen Deceit in ſome People, who are inclined to the Truth, and to us the People of God, then beget them into a good Belief of the Truth, or its Principles; and the Sober-minded will ſee thee to be a Falſe

Witneſs, and Slanderer of the Innocent, and that the Sharpe and Cutting Rebuke belongs to thy ſelf: Though thy Paper is ſcarce worth Anſwering, yet for the Clearing of Truth, and for the Sakes of them who have Inclination after it, in *Dublin*, or elſe-where, I have written in Anſwer to it as followeth.

Prieſt, In page 3. thou directeſt thy Lines, *To all ſuch as have favourable Opinions of the Tenents of the Sect called* Quakers, *and have the leaſt Inclination to them, wiſhing them Patience to Read, Prudence to Conſider, and Grace to Improve them.*

Anſwer, Such as have favourable Opinions of what the Elect People of God called *Quakers* hold, will, I doubt not, but have Patience, Prudence and Grace enough to ſee thy Impatient, Imprudent and Wicked Lines to proceed from the Bottomleſs Pit, from whence that ſpirit is, that writ them; as People are inclined to the Grace of God, they will ſuffiently be diſ-inclined from thee and thy *Caveat*, which hath not in the leaſt proved the *Quakers* to be a *Sect*, but rather thy ſelf a *Deceitful Worker*.

Prieſt, Thou ſayeſt, *There is not out of Hell one Soul, to which I do wiſh Evil, or do not wiſh good things: I wiſh* Quakers *out of the Devil's Snare; and I wiſh you may not fall in, &c.*

Anſw. Helliſh Darkneſs is ſo near thee, and thou ſo much walkeſt and workeſt in it, that thou art not like to miniſter that which may be good to any Soul; and if thou wert not thy ſelf fetter'd faſt in the Devil's Snare, which deceitfully thou chargeſt upon the *Quakers*, thou wouldſt not ſo much endeavour to keep people in it: Thy Dark Fooliſh Wiſhes will not help out of the Fall, but into it

more

more, them that are inclined thereunto: But the People of God are built upon Christ Jesus, the Rock most sure: Thy Sorrow for us, or Care towards them that are inclined to us, doth not appear a Godly Sorrow, or Moderate Holy Care; Be Sorry for thy self, and truly Careful of thy own Soul's Good.

Priest. Thou sayest, *Many have shewn abroad* Quaker's *broad Way, Heresies and Delusions; which blindly thou prayest them in Christ's Stead to read them again, if they have read them, and ponder them, and if they cannot get them, to read thy Lines the more, and ponder it more, &c.*

Answ. Its like many have gone about in their Darkness and Ignorance concerning the Way of God, to tell People as thou dost, that its the *broad Way, Heresies* and *Delusions*; as the Way of God which the Apostles bore Testimony of, and which they walked in was called; and though thou and others in your foolish Minds call the same Narrow Way, which we the People of God, called *Quakers*, walk in, and testifie of, the *broad Way, Heresies and Delusions*; yet it doth not follow, it is so, because you say it is so; which they nor thee ever will be able to prove; but rather to all sober People, manifest your selves to be in the *broad Way, Heresies* and *Delusion*: The more any of you Gain-say the Way of Truth, the Darker you are, as sufficiently appears by this dark Work of thine, which thou mayst pray sober People long to read and ponder it, before they will esteem it worth either: If thou hadst not leaped far into Satan's Delusions, before thou lookedst with a good Eye, thou wouldst have considered, and been more Wise, then have come forth with thy Weak Irreligious Puffs, by which thou canst not

Acts 24. 14, 16. Matth. 7. 14.

not blow away that which thou call'ſt *Chaff* and *Cheats in Religion*; but the Chaff and Cheats in Religion are thine own.

Prieſt, Thou ſayeſt, *If I write ſharply, 1ſt, they deſerve it; and you* (meaning thoſe that incline to us) *need it: The Word is a Sword, and its high time to brandiſh it; Who can diſcover their Ulcers without Lancing? The very Lamb of God gives me Example to call them* Devils, John 8. 44, &c.

Anſw. Thy Revilings and Sharpneſs, rightly conſidered, who deſerveth or needeth more then thy ſelf? Thou mayſt brandiſh thy Inſtrument of Cruelty, as much as thou wilt, it will turn upon thee; but the Word of God, which is as a Sharp Sword, to cut down that which is Evil, thou knoweſt not: And Chriſt's Words, *John* 8. 44. is no Example, nor doth warrant thee to call us *Devils*; the wicked *Phariſees* gave thee that Example, who ſaid, *Chriſt had a Devil*; and that *He caſt out Devils through* Belzebub: Here's thy Example, O Vain Man; In their Spirit and Work thou art found; and thou art a Follower of them, and not of the Lamb of God, but crucifieſt him; ſo his Meekneſs thou art a Stranger to, and art out of, in Bitterneſs, and Butcher-like Hardneſs, as one deſigned to Kill, rather then to Heal that which by ſuch as thee hath been hurt and bruiſed.

Mat. 9. 34. 12. 24.

Prieſt, Thou ſayeſt, *When* Quakers *come as they uſe to crack to you at theſe Rates, that they are very Honeſt, True Dealers, Sweet, Kind, Affable more then others.*

pag. 4.

Anſw. Who of the People of God, called *Quakers*, that come, and uſed to ſpeak at that rate (thou ſpeakeſt of)

of) boastingly, that they are Honest-dealing Men, Sweet, Kind, Affable, &c. and more then others; its that which is abhorred by them, to crack or boast of that which they do: If thou wert not a Person bent to speak Lyes at any rate, thou wouldst not charge that Falsly upon an Innocent People, which they are clear of: What we are, as to True and Honest Dealing, its well known to many People, of all such that have had Tryal and Experience thereof; who know, whatever thou sayest, that its not the use of our Friends to boast or crack of it.

Priest, Again, What thou affirmest against us herein, thou sayest, *God knows, and the Day of God will declare, &c.*

Answ. What hast thou offered as a Convincing Argument, to make any sober Man believe what thou sayst? And the Day of the Lord (which is Darkness to thee) hath already declared the contrary, at which thou art tormented.

Priest, *If it were true,* sayest thou, *that they are very True Dealers, Loving, and the like; tell them, Bruit Beasts, Spaniel Dogs have been True and Kind to their Masters; 2ly, very* Witches *are said to have been so unto several of their Neighbours; and that the Devil himself is both True and Kind to his Slaves for some time, &c.*

Answ. Thou partly begin'st to admit of what before thou hadst denyed; but tellest of *Bruit Beasts* and *Spaniel Dogs*: What! Is not Good Behaviour in Men and Women Commendable, because Bruit Beasts and Spaniel Dogs have good Quallities after their Kind? its like the Ill-quallited Beastly and Dogged Nature thou art troubled with, or else thou wouldst not bite and raven, as thou dost; appearing as one that seems to be acquainted

ted with *Witches*, thou hast such Knowledge of their Qualities. How dost thou make it appear; the Devil is both True and Kind to his Slaves? But if so, doth he not exceed thee, whose Enmity is such against True Dealing and True Love, that thou makest a slight of it, as an Ill-qualited Bruit, that is set on Mischief, and as a Dog without? So thou mayst take thy vain Comparisons of Bruit Beast, Spaniel Dog, Witch and Devil to thy self, it most properly belongs to thee, whose Foolish Undertaking tends more to make people Fools, then truly Wise.

Priest, Thou sayest, *When they Vapour, that besides Honesty, they have Good Name, and that all People will trust them, &c.*

Answ. Thy dishonest Dealing is such, that we expect no Good Name from thee, who hast vapoured so far besides honest Dealing, that none but such who are blind will trust thee, as one that watcheth for the Souls Good. Its utterly False, that we Vapour, as though all people would trust us, or think us Good; for we know well enough, that who are of thy *Cain*-like Spirit will not trust us, though fit enough to be trusted, as many know, although thou in thy Ranting, Arch Poetry sayst to the contrary.

Priest, *When they crow*, sayest thou, *on the Multitudes that turn to them in all parts, of which they seem Proud with a witness; tell them, Ill Weeds grow apace, &c.*

Answ. And when didst thou hear any of us crow of the Multitudes that turn to us in all parts? This is another of thy Lyes, uttered in thy Pride and Vanity of thy Mind: Certainly an Ill Weed thou art, that castest forth such a Stinking Smell, that few but such like, will be at all taken with thy Ill Smell, or disgest it; but the

the Trees of the Lord, which he hath planted grow, and will more and more flouriſh over the Heads of ſuch corrupt unfruitful Trees, as thou art, Envying the Growth of that which is Good, and a Vile Nouriſher and Supporter of that which is Evil; for which God will call thee to an Account.

Prieſt, Thou ſayeſt, *Ask them what kind of Souls they be that turn to them; moſt that thou haſt known, and thou believeſt moſt of their Converts be ſuch as theſe very Ignoramuſes, Melancholly Conceited Fools, Decayed Shop-keepers to get and hoiſe up a Trade, Stale Girles to get Husbands, and others of the like Brand.*

Anſw. Thy Folly and Ignorance of the State of True Converts thou haſt ſufficiently manifeſted; and any, who keep a good Conſcience, will ſee thee to be no True Convert; but an Ignorant, Fooliſh, Conceited Hater and Deſpiſer of them that are ſo: and ſure I am, there are few, but ſuch Ignorant and Conceited Fools, as thou ſpeakeſt of, that will come to thee to learn Knowledge or Wiſdom: And its well known, that many Subſtantial Tradeſmen of all ſorts, ſeeing the Folly, Deceit and Wickedneſs of ſuch as thou art, and being weary of it, have turned to us, and received the Truth in the Love of it: And many Good, Grave and Sober Women, Young and Old, have come amongſt us, having a Deſire to chuſe the Good part, which can never be taken from them, and not to get a Husband; that may be eaſier done amongſt you; and of that Brand thou art.

Prieſt, *When they bub you in the Ear, they thrive in Trade, and wax Rich*; thou ſayeſt, *tell them, the* Turk *and* Pope *thrive, and the Devil is called the Godd of this World.*

Anſw. If the Godd of this World were not thy Godd,

by whom thou art Guided and Ruled, thou wouldst not be so full of thy Evil Imaginations, as thou art: Who of us have bub'd thee in the Ear, that they thrive in Trade, and grow Rich? If the *Turk* or *Pope* be worse then thee, they are Vile Wretches, and Miserable, notwithstanding all their thriving outwardly.

Priest, Thou sayest, *When they blab, that they are Perfect, or more pure from Sin then others; tell them, God hath made their saying so a sure Token to the contrary*, 1 John 1. 8.

Answ. When didst thou hear any of us blab, as thou lightly sayest, *that we were Perfect?* What we experience, as to Purity, we do not blab or boast of it; but admire the Riches of the Grace of God, by which we are saved out of Sin: So take thy Token contrary to Purity to thy self, whose State and Condition is wretched enough, and deserves no better then to be cast forth, as the worst of men: 1 *John* 1 8. makes nothing for thee.

Priest, Thou sayest, *Pride is one Sin and all; their Self-Conceits make their Boast as absurd as the Fool, who boasted, He had no Disease on him but the Plague.*

Answ. Thy Pride, Self-Conceit, is so Foolish and Absurd, that thy Disease almost every one may know, whose Language is so much pestered with Folly, and making a Mock at Sin, that thou knowest not when thou speakest or dost Evil. To say that *Pride* is one Sin and all, is not Scriptural, although *Pride* there be mention'd as a great Sin, which thou art guilty of; there be others also, as thou wilt one day know thou must give an Account for.

Priest, Again, Thou sayest, *When they trumpet forth their Triumphs of their Great Peace, they have found in the Way of* Quakerism, *their High Joyes and Comforts, which they could never find in any other Wayes; tell them, As Grace*

may

may be without Peace, ſo Peace may be without Grace; Peace without Grace hath the Devil's Amen to it, &c.

Anſw. What Peace we enjoy in the Lord, and the Triumphs thereof, we may ſpeak of to his Praiſe and Glory, and of the Joyes and Comforts, which we could never find, till we came to God's Way of Peace, wherein we have found Peace, and received Grace for Grace, though thou ſcornfully calleſt it the *Way of Quakeriſm*. And if there may be a Peace without Grace, as thou ſayeſt, which hath the Devil's *Amen* to it, take that Peace to thy ſelf, in whom the Strong Man armed keeps the Houſe, who neither knoweth God for a Rock, nor his Word for a Rule: And his Way of Peace is unknown unto ſuch prophane Wretches as thou art.

Prieſt, Thou ſayeſt, *When they Glory in their Sufferings, with meaſure preſſed down and running over; as alſo, of their ſtanding their Ground under all; tell them,* Pharaoh *ſtood his Ground under worſe Sufferings, &c.*

Anſw. It is not the manner of us, the People of God called *Quakers*, to Glory in our Sufferings, howſoever preſſed down, nor of our ſtanding our Ground under all; although its well known, that great Sufferings we have met with, ſince we were a People to God, occaſioned by ſuch Ravenous Wolves as thou art; through which God hath brought his People with Joy, and his Choſen with Rejoycing. And for *Pharoah*, he withſtood the Lord, and ſaid, *Who is the Lord, that I ſhould obey him? Exod.* 5. 2. and ſo did not ſuffer for the Lord, nor his Righteouſneſs, which we have done: As for *Pharoah*'s Nature, thou art in it, and one of the Devil's blind Servants; but a bold Maſter for that which is Good thou art not like to be, whilſt in ſo much Fool-hardineſs and Deſperateneſs; ſtand thy Ground therein as long as thou

will

wilt, thou wilt never deserve Praise, nor come to have a pure Conscience. And the Twenty Winter Tales, and fawning Pretences of Love, Friendship and Goodness, is thy own, who art a Deceitful Enemy to God; whatsoever thou professest in Words, in Works thou denyest him, *Titus* 1. 16.

Priest, Thou sayest, *They are Enemies to God, and Strangers to Christ, and void of the Holy Spirit, and consequently be Cheats.*

pag 6.

Answ. Thy Ungodly Assertion and Evil Consequence we deny, having received the Spirit of God, which hath led us to love him, and brought us into Acquaintance with God and Christ; we have considered and seen over such Malitious Cheats in Religion as thou art, whose Deceit under pretence of Love thou manifests. Prove thy Charge, else thy Consequence, as well as Charge, is of no Force.

Priest, Again, Thou sayest, *Their Belief of God, as he reveals himself One Nature in Three Persons, they Prate and Print prodigious Blasphemy against this, &c.*

Answ. The Unbelief of God, as revealed by his Son Christ Jesus, the Light of the World, thou art in, prating and printing Blasphemies, prodigious enough against the Three that bear Record in Heaven, Father, Son and Spirit; which Three are one, which we own; but as for the Word *Three Persons*, we find it not in the Scriptures of Truth; but invented by such as thou art, that can add to, and diminish from the Scriptures at will and Pleasure: And thou mayst read, and counsel others to buy read and weigh Doctor *Owin*'s Book of the *Trinity* long enough, before ever thou or they come to a Right Belief of God, as he revealeth himself in his Son and Spirit.

Priest,

Prieſt, As for thy *talking of our Unbelief and Scorn of God's Word, Corrupt curſed Lye in our Imaginations of God, the Object of Faith, &c.*

Anſw. The Unbelief and Scorn of God's Word, that is thy own, it properly belongs to thee, who knows not God's Word, but art in the Corrupt and Curſed Imaginations concerning God, and Ignorant of the object of Faith, conceiting that that is the Rule of Worſhip and Life, which doth not call it ſelf ſo, although thou ſayſt it often does: Surely ſcarce any Moderate Man will be otherwiſe perſwaded, but that thou art bold enough to take the Devil's Word, or elſe thou wouldſt not be ſo Ingaged in his Service of Slavery.

Prieſt, Thou ſayeſt, *The horrible Defiance of God's Worſhip, as inſtituted by the Scriptures, what be their Preaching? ſhall I call them Preachings, or rather Pratings? what be they but Extravigant Riffraf, &c?*

pag. 7.

Anſw. The horrible Defiance of God's Worſhip in Spirit and Truth, thou art in, and ſo wouldſt accuſe us of that of which we are clear; for we love and eſteem the Worſhip of God in Spirit and Truth, whatſoever thou prateſt and printeſt of us to the Contrary, or of our Preaching and Prayers, which we have been led unto by the Spirit of God, and have found Acceptance with him in: and we have a Witneſs in the Hearts of Thouſands that are not of us, that God's Power and Preſence is with us, when we are led to declare his Truth, and pray unto him, which thou wickedly callſt *Extravigant Riffraf, Clamours, God-leſs, Chriſt-leſs, Incoherent Babbles, appearing with ſo much Extravigant Riffraf*, neither grounded on, or confirmed by God's Word, that it may be ſaid unto thee, What haſt thou to do to take his Word into thy Mouth, and talk of Religion, or the Ordinance of

Christ, being an notorious Oppoſer of God's Spiritual Appearance, which we the People of God called *Quakers*, do own, love and regard? and we do not deny God's Word to be our Rule; for his Word is a Light to our Feet, and is our Rule, though we cannot own Words which do not call themſelves the Rule, ſo to be.

Prieſt, thou ſayeſt, *Do not* Quakers *make many things Religious, which God never did; who inſtituted ſilent Meetings but they? who ever placed Religion in Clownery and Rudeneſs but they? &c.*

Anſw. What are the many things which we make Religious which God never did? And doth not God require all Fleſh to be ſilent? And did not the Saints wait upon the Lord, to renew their Strength, and to be taught of the Lord, and receive Power from him? Hath he not inſtituted or required them to meet together, and to receive the Lord to be their Teacher? Art thou offended at this? then it is becauſe thou haſt not known what it is to be taught of God. And whereas thou ſayeſt, *we place Religion in Clownery and Rudeneſs.* That's utterly Falſe, as in thy Rude and Senſual Spirit thou haſt uttered many things; *the Unbelief, Scorn of God, his Word and Worſhip, and Self-Exalting Ignorance, Error and Pride,* the People of God called *Quakers,* are clear of, and returns it upon thee, who art the Guilty: So that it plainly appears to any Unbyaſt and Unprejudiced Perſons, that our Way, Meeting, Religion and Worſhip is of God, and ought to be tollerated, whatſoever thou in thy Malitious Mind ſayeſt, who perſwadeſt People to the contrary; be thou aſſured, all that thou haſt ſaid is inſufficient to convince any wiſe Man or Woman, that thou art fit to teach others, to

Isa. 41. 1.
Zech. 2. 13.
Luke 2. 25.
Rom. 8. 19.
Isa. 40. 31.
Job 36. 22.
John 6. 45.

give

give them any wholesome Caveat to keep any from falling into the Devil's Snare, or helping any out of it, which thou pretendest to do.

Priest, Thou sayest, *Carnal Impenitent, Obstinate Nonproficience under the Abuses of God's Word, Sacrament Ministers, &c. are the Blocks, of which you shall find* Quakers *the Chips, that receive not the Truth in the Love of it, &c.*

Answ. If thou hadst received the Truth in the Love of it, thy Mind would not be so Carnal and Impenitent neither wouldst thou be such an Obstinate, Nonproficient, under so much Profession of God and Religion; the Word of God and the Ministers of it thou art Ignorant of, as a Block in their Way that are inclined towards God, who desire no longer to be held Hearers of such Unprofitable Praters as thou art.

Priest, Thou sayest, *Unless the Lord pour out of his Spirit, and Counsel, and constrain* Christians *to make better use of the Word and Sacraments dispenced to them, they will be more and more Forsook of God, Blinded by the Devil, possessed with Errors and Heresies; that is, Turned* Quakers, *&c.* pag. 8.

Answ. God hath poured out of his Holy Spirit, and the true *Christians* are led by it, and its Counsel they have, and are in the Use and Improvement of what God dispences to them, though the false *Christians* make ill Use of what God is dispencing forth, resisting of the good Spirit of God; and that is the Cause why thou and others are Forsaken of God, Blinded by the Devil, Possessed with Error and Heresies.

Priest, And thou sayest, Quakerism *must and will Dye, and give up its Damned and Damning Ghost, &c it will be so, let* Penn, *and all the Devils, and other Whifflers Rail, Tattle, Scribble and Fight with all four to keep it alive, &c.*

Answ. Oh Vain Man! Why wilt thou sport thy self, and make a wide Mouth against the True Way and Worship of God, scornfully calling it *Quakerism*, saying *It must and will Dye, and give up its Damned Damning Ghost?* Thy Evil Desire will be frustrated, and thy Wicked Expectation shall be cut off; but the Way of Life abideth forever, and shall never Dye: If ever thou come to know it, thou wilt have sufficient Cause to Repent of thy damnable Opposing of it, and Abusing of them that walk in it; thy Unchristian-like Language, used against *William Penn* and others, doth bespeak thee very unfit to appear for the Truth, and against Error, if it were so that we were in Error, as thou Wickedly imagineſt.

Priest, And whereas thou sayest, *I am quite Careless, and think meet to publish that I am, and am like to be so, of all the* Quakers *Squirts: against these Lines I am sure they have no Argument to exercise my Reason.*

Answ. He that hath but a little Reason may easily perceive how quite Careless thou art, to vent and publish the Evil, thou hast treasured up in thine Heart against the Way of God, and his People, called *Quakers*. Thy Lines manifest thee to be out of the Exercise of Right Reason, and Moderation of a Man, and so not fit to write Counsel, or Letter of Advice for the profit of any Soul, or to work any Good Effect upon any Man or Woman: Thy Perswasions are irreligious and light, proceeding from a Wanton Mind; and there is none but such as thou art, that will give credit to thy Lines, wherein thou hast charged many things foolishly upon us, without any Evidence or Proof; for which sober people, that have any Inclination towards us, may believe thou must come to *Repentance*, before thou findest *God's Favour*. O

Foolish

Fooliſh Man! When wilt thou be Wiſe, ſo as to learn the Knowledge of God, which thou muſt come to, before thou be fit to *Adviſe people in the Name of God*, which thou impudently pretendeſt to do, but haſt not a Bridle for thy Tongue? Surely thy Religion is Vain, thy Faith Vain, and thou art yet in thy Sins, and in the faln State, and art not capable to help another out of that State of the Fall, in which thou art thy ſelf. Thou calleſt thy ſelf, *A Servant of the Chriſt of God*; whilſt doing Diſſervice to God and Chriſt, and Deſpight to the Spirit of Grace.

Therefore Repent of thy Wickedneſs, before it be too late, leſt God in his Severity cut thee off in it, and thou Periſh forever.

A few *Words of Advice* to all you who have True *Deſires* after the *Truth*, as it is in *Jeſus*.

Friends,

BUy the Truth (but ſell it not) as it is manifeſt in your Inward Parts, to Reprove you when you do Evil; Love and Obey it, and make Choice thereof, as that which you ought to ſerve and follow; it is as a Pearl hid in many; wait patiently for the Diſcovery of it; and as it comes to be diſcover'd to you in its Power and Life, and you find the Precioufneſs of its Way, love it above all, and walk in it, and you will be everlaſtingly Happy, and Bleſſed when you go out, and when you come in, when you lie down, and when you riſe up; and in all your Undertakings, loving and walking in this Way, it will be well with you; the Pearl of great Price being found within, you muſt part with all for it; for none can prize

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it as they ought, but they who through the Loſs of all come to find and purchaſe it; you muſt croſs and deny your own Wills for it; you muſt deny your ſelves of thoſe Vain Thoughts, that formerly lodged in you; and you muſt not uſe your Tongues to ſpeak vainly, as formerly, but ceaſe to act and ſpeak that which is Evil, whereby God hath been Diſhonoured, and your own Souls Wounded: And if thou wouldſt find Chriſt Jeſus as a Precious Pearl, and whom thou art to hear in all things, & be taught of, then thou muſt ſtop thy Ear to the Uncertain Sounds without, that thou haſt gone out after; which, inſtead of directing people to the Way of God, that they ought to walk in, keeps them from it, and tells you, *That it is the Way of Error and Hereſie*; but as you all come to wait in the Light of Chriſt Jeſus, you will ſee their Deceit and Lyes, which they ſpeak in Hypocriſie, and how they would keep you in the Wayes of Mens Inventions, from the Path of the Juſt; as you wait patiently in the Light you will ſee aright, and be brought into the Knowledge of the Glory of God in the Face of Chriſt Jeſus; this Light will manifeſt to you whatſoever is reprovable, that you might come out of it, and ceaſe from it, while 'tis called to day; and it will ſhew you how Unprofitably you have ſpent your time, in following ſuch Blind Guides as *D. B.* our Oppoſer, whoſe Vanity is ſufficiently manifeſt at *Marlbrough* in *Wilt-ſhire* in *England*, where I doubt not but a Benefice would have been more pleaſing to him then in *Ireland*, if he could have had it; and notwithſtanding ſome People in *Dublin* did extol him for his Unrighteous Work, which is for the Fire, yet others did believe he did it only to obtain Acceptance amongſt the Clergy-men there, who had ſome ſuſpition of his Fidelity to that Church; and alſo, that more for Love to a

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Benefice, to support his Pride and Vain-Glory, he hath published his Unsavory *Caveat* against us, then real Love to the Clergy, or the Good and Benefit of Peoples Souls, as he pretends: But people, as you turn to, and mind that of God which is pure in all your Consciences, which never consents to the least Evil; you will see and discern clearly betwixt the Righteous and the Wicked, betwixt them that serve God and them that serve him not: therefore come out from amongst the Evil-doers and Workers of Iniquity, and be separate from them, whether Teachers, or such as are taught of them; and deny all Vain and Ungodly Company; and come out of all the Empty Dead Forms in Religion, your Carnal Dead Worships and Tradition, which you have been led into, and by which you have been kept Blind and Ignorant of the Way of God, which leadeth unto Life. Oh! come to witness the Spirit of God, to quicken you, and make you alive, who are yet dead in Trespasses and in Sins, that you may live Holily, Righteously and Godlily in this present World, and be saved in the Day of the Lord Jesus.

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J. P.

Patrick Logan his book

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read with an understanding and with an honest heart and thou shalt prosper and not decay book

THE END.

גול על יהוה דרכך

ובטח עליו והו יעשה

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